

favors of your Lord do you deny?’ they responded with, ‘There is none of your bounties, o Lord, that we deny. And for you is the praise.’<sup>1</sup>

That was not the only time that the Prophet (peace be upon him) recited to the jinn but such meetings were repeated a number of times afterwards. In his commentary to *surah al-Ahqaaf*, ibn Katheer records various hadith in which the Prophet (peace be upon him) met with the jinn. In some of these hadith, it states that ibn Masud was very close to the Prophet (peace be upon him) during such a night.

In a hadith recorded in *Sahih al-Bukhari*, there is the description of some jinn from a place called Naseeb in Yemen visiting the Prophet (peace be upon him). Al-Bukhari recorded from Abu Huraira that the Prophet (peace be upon him) said,

أَتَانِي وَفَدُّ جِنَّ نَصِيبِينَ وَنِعَمَ الْجِنِّ فَسَأَلُونِي الزَّادَ فَدَعَوْتُ اللَّهَ لَهُمْ أَنْ لَا  
يَمُرُّوا بِعَظْمٍ وَلَا بِرَوْثَةٍ إِلَّا وَجَدُوا عَلَيْهَا طَعَامًا

“A delegation of the jinn of Naseeb [a part of Yemen] came to me- and how nice these jinn are- and asked me for provisions. I supplicated to Allah for them that they would never pass by a bone or dung of an animal except that they would find food upon it.”

## The jinn preaching to the humans

In some of the authentic hadith there are reports that some jinn played a role in guiding some humans. In *Sahih al-Bukhari*, it is recorded that Umar ibn al-Khattab asked a man who used to be a diviner during the days of ignorance about the most amazing thing that his female jinn had ever informed him of. The ex-diviner told Umar, “One day she came to me in a state of fright. She said, ‘Have you not seen the despair of the jinn and their defeat [i.e., from listening to the news in the heavens] and, therefore, they now only follow the camel riders.’” Umar said, “Such is the truth.” I was sleeping near some idols and there came a

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<sup>1</sup> This was recorded by al-Bazaar, al-Haakim and ibn Jarir with a *sahih* chain. See al-Albani, *Sahih al-Jaami*, vol. 1, p. 30.

man with a calf and he sacrificed it for the idol. It let out a scream the like of which I have never heard. It said, ‘O Julaih, o you arrogant sinner, you have a matter of success in front of you. A man of fair speech is saying, ‘None has the right to be worshipped save You (o Allah).’ The people fled from the sight (due to fear). Then the same cry came again. I then went away and a few days later, the people were saying, ‘A prophet has appeared.. .’”

After recording this hadith in his commentary to *surah al-Ahqaaf*, Ibn Katheer wrote, “This is the text of al-Bukhari. Al-Baihaqi has recorded something similar to it from ibn Wahb.” Then he stated, “Apparently this narration follows the mistaken notion that it was Umar himself who heard the scream at the time of the sacrifice. This is made explicit in weak narrations from Umar. All of the other narrations point to the diviner as being the one who reported what he had seen and heard. Allah knows best.” Then he adds, “That man who was the diviner was Sawaad ibn Qaarib.”

## **Their order to do good deeds and being witnesses for Muslims**

The hadith from the Prophet (peace be upon him) in which he states that his partner from among the jinn submitted and ordered him only to do good deeds will be mentioned later.

Abu Saeed al-Khudri said to Abu Sasa al-Ansari, “I see that you like sheep and wilderness. Therefore, whenever you are with your sheep or in the wilderness, make the call to prayer and raise your voice while doing so. Whoever hears the call to prayer, whether he be human, jinn or any other being, will be a witness for it on the Day of Resurrection.” Abu Saeed added, “I heard that from the Messenger of Allah.” [Recorded by al-Bukhari.] He stated that the jinn who heard the call to prayer will be witnesses for him on the Day of Resurrection.

## They are at different levels of good and evil

The jinn are of different varieties; some of them are fully devoted to doing good and righteousness; others are less so. Some of them are heedless; others are outright disbelievers and they are by far the majority. Allah says, concerning those who listened to the Quran,

وَأَنَا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قَدَدًا

“And among us there are righteous folk and among us there are some that are far from that. We are sects having differences” (*al-Jinn* 11). In other words, some of them are completely pious, some are less so and so on. They are of different ways and thoughts like the human beings.

Allah also states about them, quoting them,

وَأَنَا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا رَشَدًا

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٤﴾

“And there are among us some who have surrendered to Allah and there are among us some who are unjust. And whoso has surrendered to Allah, such, have taken the right path purposefully. And as for those who are unjust, they are firewood for hell” (*al-Jinn* 14-15). In other words, some of them are Muslims and some have wronged their own souls by being unbelievers. Whoever submitted has set himself upon the path of guidance by his actions and whosoever among them wronged their own souls will be fuel for the hell-fire.

## The nature of Satan

Allah gave the jinn the ability to become believers or disbelievers. Thereby, Satan used to worship Allah along with the angels